

The CHRISTIAN CENTURY

Volume XXVIII.

September 21, 1911

Number 38

Hard to Say Halt!

It is hard to say halt to our readers who are sending in their lists of names for the TEN WEEKS FOR TEN CENTS offer. The latest mail delivery has brought a handful of splendid lists—one containing 120 names and a draft for \$12. The publisher is stirred to the deepest appreciation of the co-operation which our readers have given him in this campaign. This paper will reach many subscribers on Wednesday. You still have time to get your list to the office by Saturday, September 23, when the offer is closed. Positively no names can be received after that date at this rate. The publisher will now turn this page over to the editors who loaned it to him for this campaign. He may wish to use it again when he has some special offer to make and so he extends his appreciation to the editors and to the hundreds of readers who have co-operated to make this campaign a success.

CHICAGO

Our Readers' Opinions

"Church Membership and Heaven Membership" Again

Editors The Christian Century:—I have said The Christian Century is consistent. I think it is fair also, and while it is giving, and using much space on one side of a great and vital question I am sure it will give some space to an honest man who is on the other side.

The Christian Century says, "This Heaven membership is a new thing" and would make me its sponsor.

Wrong you are. It is by no means a new thing, nor am I its father, inventor, or discoverer. Ask so great a light as the editor of the Christian Evangelist and many other greater or lesser lights among us and they will tell you plainly that many to whom they deny church membership are going to heaven. This thing is old and common. I have only voiced a sentiment. It may look new to The Christian Century for the reason that The Christian Century does not believe it. The Christian Century sees no difference between church membership and heaven membership—others do. Again I say it is common, very common.

The Christian Century says my "position of course is preposterous." What is my position? It was stated by a quotation from a very high authority in these words: "Except a man be born of water and of the spirit he can not enter into the kingdom of God." If The Christian Century thinks he can enter the kingdom of God in some other way, come out boldly and openly and say so. I think he can not. Do you think he can? The word "preposterous" uttered by The Christian Century may be ponderous but it can not blot out John 3:5.

The Christian Century says of heaven membership, "We do not read of it in the New Testament." True, nor do we read of "immersion-baptism" or of receiving unbaptized people into the church in the New Testament.

What is the "heresy," the "serious heresy" of which I stand accused? Is it of saying there is a difference between church membership and heaven membership? Look over what I have written and see if I have said it. I have not said it. I do not say it. I have no right or authority to say such a thing. It is not said in the New Testament.

Nor have I the right or authority to say there is not a difference between church membership and heaven membership. God has told us what church membership is and what it promises. Outside of that He may do or not do. That is His promise. I have not affirmed it. I have simply voiced a very common sentiment.

Yes, the New Testament says, "He that believeth and is baptized shall be saved." I believe that one is saved from past sins, has entered into the condition of being saved when he believes and is baptized; not before. Does the Christian Century so believe and teach? I believe that those who repent and are baptized have the remission of their sins. Let me ask, does the Christian Century so believe and teach? Where is the heresy? I have not said. I do not now say, those who are not "saved" and have not the remission of sins go to heaven. You must not think heretical thoughts for me. Neither do I say they are not going to heaven. It is not my say.

The difficulty lies just here. The Christian Century makes faith in God and Christ and right living the way into the church. The New Testament makes that and baptism into Christ the way. I stand by the New Testament. Your idea applied to the

naturalization of foreign born people into our government would ignore the oath of allegiance and make every foreigner who leaves his native land and comes here and behaves decently a citizen with full rights and protection. You are wrong. You are weakening our plea for a return to New Testament Christianity and hindering the cause of union and delaying the conversion of the world.

E. L. FRAZIER.

St. Petersburg, Fla.

[There are too many points involved in the above communication to warrant a reply, even were one needed. Having poked a little fun at so strict a constructionist as our correspondent, we feel like giving him the last word. One point only do we wish to correct. The Christian Century does not "make faith in God and Christ and right living the way into the church." We agree with our good brother Frazier and the New Testament in making "that and baptism into Christ the way."—THE EDITORS.]

Do the Wicked Progress After Death?

Editors The Christian Century: The praise you bestow upon Prof. Karl E. Guthe's lecture, published in your issue of August 17, entitled "Materialism, the Way Out," I think is justly bestowed. I should think that nineteen twentieths of it would be endorsed by all of your readers. Only in one place would I place an interrogation point. It is here:

"While I have to content myself with the assertion that mind is as indestructible as matter and energy, my firm belief in evolution and in an orderly plan of this universe leads me to doubt that there can be a retrogression in its development. I believe my spirit will after death be more advanced in

all the characteristics of the human soul."

That means, if there is any meaning in language or thought in human speech—universalism.

"Evil seducers" according to Paul, and according to our own observation, even here do not "wax worse and worse."

By continually resisting God can we not gradually change our nature?

Do not acts of deliberate rebellion harden into habits, do not habits harden into character and may not character become fixed forever, so that it can be said of a soul "He that is filthy let him be filthy still!" In that paragraph to which I have called attention I do not think that the professor has helped unpenitent men nearer a decision for Christ. Do you?

I seriously doubt if the professor would accept the authoritative word of Jesus on the subject or not,

Sincerely,
Kansas City, Mo.

JAMES SMALL.

[We do not see any connection between universal salvation and the statement quoted from Professor Guthe. He had in mind no such problem as the destiny of individual souls, but the destiny of the universe. He was confessing his faith in a teleological world, a world that is going somewhere, definitely, and that its goal is good. Such a confession from a teacher whose main intellectual interests lie in the field of physical science is a weighty word indeed on the side of the Christian view of the world. The opposite view among physicists, formerly quite common, was to regard the universe as a mathematically fixed system, a closed circle, with a place for change but none for progress. Mr. Small misconceives Professor Guthe's utterance when he attributes to it the color of theological universalism.—THE EDITORS.]



The Wide-awake Superintendent Says

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Editorial

A Mission Travel Study Class

Circulars have just been issued announcing the Sixth Oriental Travel Study Class of the University of Chicago. The former classes were intended particularly for biblical students, and included Egypt, Palestine and the other Mediterranean lands; save in 1907, when Professor Willett took a portion of his class to Mt. Sinai. The first went out under Dean Mathews in 1902; the second and third in 1904 and 1907 under Professor Willett; the fourth in 1909 under Professor Price; and the fifth in 1911 under Professor Soares.

The present plan has a much wider scope. It is projected as a survey of mission lands and activities. It will include Japan, China, Korea, Burmah, India, Ceylon, Egypt, Palestine, Asia Minor, and Greece with stops at Honolulu, the Philippines and parts of Arabia.

It will require about eight months, leaving San Francisco in September of the next year, and concluding the work of the class at Rome in the following April or May.

The class will be conducted by Professor H. L. Willett, and will have the same careful supervision, both as to equipment and educational features, that has made the previous classes of the University so successful. The objects of the trip will be two-fold; first to provide a competent knowledge of the countries, religions and missionary activities of those oriental regions where the Christian propaganda is achieving its most notable successes. Second, to contribute to the missionary work of the lands visited such assistance in the way of lectures, studies, institutes and addresses as the leader and members of the class may be able to offer. Both of these features have been approved by some of the leading missionaries in the Orient as eminently practicable and valuable.

The class will visit and study the representative mission stations of the different denominations, including those in the chief centers and some of the remoter districts, and will gain an adequate knowledge of the methods, evangelistic, educational, medical and social, by which the Gospel is interpreted to the oriental world.

The class will probably include about fifteen, and will be definitely limited to twenty. A course of reading, covering the principal subjects of the class work, will be provided for the members during the months preceding departure. The work of the class will be of precisely the same nature as that provided in the class-rooms of the university, with the additional advantages of the field work. The same credits are given for this course as for others in the university. It is understood that the members of the class will be members of the University of Chicago, either by previous residence, or by registration for this course. In exceptional circumstances persons may be admitted to the class who do not wish to obligate themselves to pursue the class work, provided they are sufficiently interested in the program and purposes of the class.

The business management of the class will be in the hands of the well-known firm of H. W. Dunning & Co., Boston, who have had charge of all the details in connection with the various travel classes of the University of Chicago. But the personal management of the class will be entirely in the hands of Professor Willett. Circulars of information will be sent on request.

Religion Among Army and Navy Men

The good deeds of Miss Helen Gould are come upon in many places. An employee in a Chicago packing house was summoned home in the middle of a forenoon, there to find his house in ruin from fire, happily his wife and child safe. In the pocket of his best coat, gone with the other things, there was a New Testament which bore on its fly leaf, Miss Gould's name. The other day the man

wrote, telling of his loss, and asking if he could secure another book.

When on board a United States battleship, serving Uncle Sam, the man had received one of the fifteen hundred New Testaments, with the Psalms, handsomely bound in leather for pocket use, which Miss Gould gives annually to men in the service who show by attendance upon Bible classes that they are interested. Completing his term in the navy, the man came to Chicago and secured the packing house job. His wife found the New Testament in his pocket and began to read it. Soon both husband and wife joined a Congregational Church here. The New Testament that was burned had memories attached to it, but alas! it was gone in the fire.

A new New Testament now takes its place. For years Miss Gould herself wrote the inscriptions on the fly leaves, but the number of books grew so great that at least the Scripture passage accompanying her name has now to be printed with a stamp.

The public does not appreciate how great is this Christian work among army and navy men of the United States. Under the conduct of the Army and Navy Branch of the Y. M. C. A. in 1911 there have thus far been held, in the army alone, 890 religious meetings, with 41,866 men in attendance. There have been 968 sessions of Bible classes, with 22,504 men as members. Up to July 1 there were enrolled in the Enlisted Men's Bible and Prayer League 3,674 men. There are what are called church parties. Men in groups go together on Sunday evenings and hear well-known preachers. There have been thus far this year 188 such parties, with 1,693 men composing them.

The total attendance for religious meetings and classes in the army this year is 66,063. Of these 531 men professed determination to lead the Christian life, and 840 joined the Enlisted Men's Abstinence League. It is often found difficult to get men into actual church membership, for they are shifted from one post to another, their terms of enlistment expire, and there are the usual removals found everywhere in civil life.

"A Denominational Promoter"

In some churches the minister is expected to do all the serious thinking on religious subjects and to be the sole leader in every enterprise of the church. The best churches have leaders who are not preachers. These leaders attend to the finances of the church and try to put the church in the front rank of moral forces. The *Standard* proposes that there be appointed in every church a denominational promoter. Its reasons follow:

There should be in every church a "denominational promoter," one who has been chosen by the official board of the church, and who possesses general information regarding denominational affairs while convinced of the importance of creating a right denominational *esprit de corps*. The "promoter" should keep the church well informed upon all movements of general interest by looking after and pushing forward the work of every denominational enterprise. The pastor may be able in a general way to keep his people informed of denominational progress, but he has not the time nor should he be expected to become a distributor of literature. One of the chief and most valuable services which a "promoter" could render the church would be that of securing from every family identified with the church a subscription to a denominational paper. Astonishing ignorance is too prevalent among members of churches as to both denominational and religious movements because so many homes have allowed the magazine and the daily press to crowd out the best denominational papers. The family has become indifferent through ignorance and the criminal neglect of the church in having nobody to look after the matter in a businesslike and commendable fashion. In most cases the families do not take their denominational paper, not because they cannot afford it, but for the reason that no one has come to them to present its importance and to forward their subscriptions. Get your "promoter" and then watch results.

Social Survey

The Fate of Reciprocity in Canada

On Sept. 21, the fate of reciprocity between the United States and Canada will be decided. Not that a vote on the bill will be taken in the Canadian parliament at that time, but the people, in general elections, will decide the matter by choosing to parliament a Conservative or a Liberal majority. Premier Laurier is as determined in keeping his pledge to support reciprocity as was President Taft. While reciprocity could once have been easily carried at Ottawa, it is now opposed as it was in the United States. If one in the United States has entertained doubts of any advantage which may accrue to this country through reciprocity, he would be almost convinced of its value by reading the results which will follow the ratification of the measure, as they are presented by the opposition party in Canada. Important as the issue is in establishing an abiding relation of mutual commercial dependence and helpfulness in America, the Canadian opposition persists in injecting a significance which is foreign to it. With the encouragement of England, the point is raised that the issue is loyalty to Great Britain or annexation to the United States. Attention is called to the fact that for forty years the United States refused reciprocity. A national policy of expansion, Canadian opponents claim, is admitted by many prominent United States government officials, and includes annexation of Canada. The sudden desire for reciprocity in the United States is credited to a conciliation policy. In this light an appeal is made to patriotism of loyal Canadians in behalf of the opposition and constitutes its most potent argument. Such reasoning, we believe, is fallacious and should not influence the well informed. The annexation statement made by Speaker Champ Clark in jest, and afterward repudiated by him, is being strained to the breaking point by Canadian politicians. There may be a few expansionists in this country, but the great mass of the people are not anxious to annex Canada. The reciprocity question was put before the people in the recent elections, and the verdict proved only that a desire for friendly coöperation with their northern neighbor exists. Canada is a rapidly-developing country, and the establishment of mutually beneficial relations means much to the future commerce of both countries, for Canada is certain some day to become an important source of food supply for the United States.

Behind the Curtain in Portugal

Although the new republic of Portugal has been in operation for several months, almost nothing is generally known of the conditions which maintain there or of the progress being made in the establishment of a liberal government. The press is muzzled and all dispatches are strictly censored. Reports are, therefore, often conflicting and confusing. The socialistic editor of *Humanité* felt the necessity of making a tour of Portugal satisfactorily to clear up much that is hidden behind the scenes. He had felt that President Braga is a "bluffer," and that there is a strong opposition element which was ready to rise up in a counter revolution. On the contrary he now reports the country is not "in a condition of growing disorder and permanent anarchy." He continues: "The country is calm, engaged in its ordinary labors, and enjoying prosperity. . . . The citizens know that this country . . . possesses remarkable natural resources. They know that under a wise administration conducted with integrity and economy it will easily free itself from the embarrassment bequeathed to it by the monarchy, and they trust the men raised to power after the revolution as guides in this reformation. The republican sentiment throughout the country has kept up all the intensity of its early enthusiasm, and becomes every day stronger and more confident. . . . I believe that the least attempt at a counter-revolution would find itself confronted by a magnificent uprising of the national forces. All the Portuguese whom I have questioned about monarchist intrigues have spoken of them contemptuously. They have even exhibited anger on the mention of them. Such intrigues do not terrify, but merely make them nervous. . . . They can scarcely control their wrath when they consider that an incapable and spendthrift dynasty, which fell under the weight of the people's hatred and contempt, should so persist in disturbing the reconstruction of the country it had long so scandalously exploited. They are aware that in order to repair the accumulated blunders of the past, to reduce to order the administration and the finances of the country,

they will need a long period of toil and of effort, and they are indignant that those who have done so much injury to the nation should still seek to deprive the people of that liberty of mind which is so necessary to them. What are these emigrés but poisonous flies which come back to buzz once more about the fruit they have lost? . . . They will fail miserably in their undertaking, but it is possible that they will deprive the Portuguese revolution of that fine and magnanimous serenity which it has so far enjoyed. And more than this; as the gatherings of Portuguese conspirators on the Spanish soil have excited the mistrust of Portugal almost solely toward the Spanish monarchy, so the crisis may possibly reach such proportions as heedless Europe, which has so often shown herself meddling and mean toward the Portuguese republic, may not anticipate." Notwithstanding this emphatic denial of the power of the monarchistic party this week's telegrams appear to show a considerable force of royalists on the frontier ready to attack the government troops. The probability is that both parties are exaggerating their strength.

Now for Parcels Post

The promise of the express companies to give lower and more equitable express rates, and their recent acceptance of the order of the Illinois Railroad and Warehouse Commission to reduce their rates from 10 to 25 percent in intrastate business, are significant in the attitude which they indicate as well as important in the partial relief which they afford at least in one state. Since the government has taken up arms against the extortions of monopoly it has found no more powerful and wily foe than the express trust. Few trusts have been operated more profitably at the expense of the public. In this country the express companies and the United States mail service grew up side by side, but each carries on a distinctive business. In England, and in fact in most other countries, the postal service is extended to the carrying of packages up to twelve pounds in weight, and in some cases those of even greater bulk. There is thus established an express monopoly with exceedingly high rates in this country, and a gradual lowering of rates and betterment of service elsewhere. Good Housekeeping for July presents an illuminating story of a party of Americans who in England "posted" fifteen packages of varying sizes to Liverpool at a total cost in postage of \$1.25. When this party reached America \$26.50 was required to express these identical packages to their destinations. Two cents a pound is the flat rate in the British Isles. The United States has made no endeavor to nourish a parcels post, but such transportation is bound to come. This country does not now have such privilege because the people do not know of the conveniences of which they are now deprived. Is it generally known that a United States postoffice will accept a package for delivery in a foreign country, or from a foreign country for delivery in this country, weighing twelve pounds, for a flat rate of 12 cents a pound? Are people aware that no package weighing over four pounds can be mailed to any point of this country, and that for such a package a flat rate of transportation of 16 cents a pound must be paid? The foreign post service concession was necessary to coöperation in post service with other countries. Express companies have been powerful enough to prevent extension of post service in this country only because our people, through ignorance, did not demand it. The awakening has been slow, but it is certain now, and the express monopoly, in recognition of it, and in a pacific endeavor, has consented, in some instances, to lower its rates. Congress will probably take up the matter of parcels post legislation this winter. Let no one be deceived, the only way an efficient post service, such as is to be had elsewhere, is to be obtained here is by establishing a federal parcels post, and not through restriction of the demands of private express corporations.

—A considerable falling off of casualties on interstate railways during the quarter ended March 31 last is shown in the accident bulletin for that period, issued by the interstate commerce commission. There were 2,124 persons killed and 16,430 injured during the quarter, including 706 employees killed and 10,974 injured. This is a decrease of 229 in the number killed and of 2,908 in the injured, as compared with the corresponding quarter of last year.

—J. S. T. McGowen, Premier of New South Wales, has arrived in this country en route home from the coronation, via the Pacific. He said that the system of equal suffrage in his Australian state had been operated most satisfactorily during the ten years it has been effective. "A higher morality has resulted," he said, "and the home life, on which the vitality of any nation depends, has been strengthened."

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Baptist

Is It Efficiency or "Speeding Up"?

The fast train is a good thing for people that have something to do when they reach their destination. The world would be just as well off if a large number of those who rush from one part of the country to another were traveling in an ox cart or on foot. These persons mistake fuss and noise for work. The "hustler" is useful in the church if he has sense and religion. To hurry just for the sake of hurrying adds nothing to the power of the church. In an address on "Scientific Management and the Church," Dr. Shailer Mathews says:

Contests are arranged between Sunday-school classes or between young men and women or between other groups within the church for the sole purpose of building up membership. There is in this competition no conception of a standard of functional efficiency, but simply the desire to bring as many persons as possible into relationship with the church and, in a general way, under its influences. In many cases such efforts have a seeming success. Attendance upon prayer-meetings, young people's societies, is largely increased, and doubtless some good is thereby accomplished. Such efforts, however, are essentially those of the speeding up process in industry. They are not constructive. There is no training of church members in essential functions, and when once the speeding up process ceases, as, for example, when the minister or Sunday-school superintendent departs, the church very frequently slips back to a lower stage of efficiency.

Pitfalls of the Young Preacher.

President Mullins of the Southern Baptist Theological Seminary is one of the wisest friends of young preachers. Lately he has spoken on the question of education. Here are some of the dangers which beset the young minister:

1. First, I name the pitfall of delay in taking a theological course. Many a man imagines that he will take a seminary course after a few years; but he becomes so involved in the work that he finds it impossible to do so.

2. Another pitfall he needs to avoid is the misleading praise of his brethren, who often insist that he needs no special training.

3. The pitfall of the false view that in this age of education he can succeed without special training. If the lawyer and the doctor need special training, so does the minister.

4. The pitfall of premature marriage. Many a young man marries before obtaining his education. Usually this is a mistake, though, of course, the difficulty is often overcome by those who have the will and who come to the seminary after their marriage.

5. I mention next the delusion of an overestimate of self, in considering the needs of the world. The young man entering the ministry, of course feels that his services are very important and that a dying world calls for his prompt entrance upon the work. He forgets, however, that he can do far more in a year, after thorough training, than in a much longer period without the training.

In closing, I mention the case of a young man with whom I talked some time ago, who told me that the greatest mistake of his life was his failure to embrace the opportunity of a theological course a few years previously. With the necessary effort he could have broken away and come to the seminary. He believed, however, that the kingdom could not spare him even temporarily from his work. Then he married, and, according to his testimony to me, it was too late for him to come when he spoke, and henceforth he felt that he would limp all his life because of his lack of preparation. Many a young minister commits this blunder and carries a life-long regret as a consequence. I shall be glad to correspond with any one who may be interested in a theological course.

Methodist

World Conference in Toronto.

Methodists of the world meet in conference in Toronto, October 4 to 17 next, with elected delegates representing England, Ireland, Australia, Canada and America, and visitors numbering thousands. The program, just completed, is based on the theory that Methodism must serve mankind in far larger measure than it has done, and the discussions are intended to see by what means it can do so. Sir Robert W. Perks, the foremost layman in English Methodism, President Haigh of the English Wesleyan Conference, the Rev. Dr. W. H. Fitchett of Australia, and the Rt. Hon. Walter Runciman of the English cabinet are among the speakers from foreign Methodism.

At the very first sessions in Metropolitan Church, where the Con-

ference sits, Methodist achievements will be summed up, but these are to be limited in time. The great emphasis of nearly ten days will be laid on Methodism's tasks for the immediate future in aid of missions, social service, the settlement of theological disputes, Church unity, Bible study, world peace and better government, child welfare, temperance, literature and education, and methods by which laymen and women may help all of these causes in the largest ways, and the number of ministers be increased.

Foremost Methodists of Canada and America are to represent this, the Western section, with Mr. Justice McLaren of the King's Court of the Dominion at the head of the Canadian Methodists and Dr. Henry K. Carroll of New York a leader among American Methodists. One of the Toronto papers will issue a special daily, and city and Dominion are making great preparations. In Canada, Church union has made much progress, and fraternal delegates will speak to the Conference representing Baptists, Congregationalists and Presbyterians.

Not in adherents merely, but in actual members Methodists of the world, represented in this Toronto Conference, number twelve to fourteen millions of persons, and they contribute in the name of Methodism upwards of \$75,000,000 a year. The cradle of this vast movement is City Road Chapel, London, where the Rev. John Wesley, once an Episcopal rector in Savannah, Ga., preached; but there is nearing completion in London another headquarters that will rival the world's greatest religious structures. It is on the site of the old Royal Aquarium, and in the company of Westminster Abbey and Westminster Palace.

In foreign missions Methodists lead the whole world in contributions, the Church of England possibly excepted, while in education and many similar lines they are in the forefront. Their growth on the Continent of Europe, in Italy, Russia, Sweden, even Roumania and Austria, is marked and steady, and lately they have set out to regain that once Christian territory, Northern Africa. Conferences like the Toronto one are held each decade, the approaching one being the third.

Turbine or Angel.

A good deal of what is called spirituality ought to go by some other name. We try by mechanical contrivances to lay hold upon the deep things of the spirit. The saints of old came to their knowledge of God by the way of inward conflict. They never found peace by shouting hallelujahs or by singing rollicking songs. The attempt to save the world by shunning serious thinking is thus discussed by the *Central Advocate*:

Mr. Russell Maltby observed not long ago that Methodists having heard that an angel comes down and troubles the waters, contrived to put a turbine in the waters and run it by electricity in order that the waters may always be troubled. Mr. Maltby suggested that we take the turbine out and wait for the angel.

Stripped of its metaphor we may see in this a hint concerning some of the so-called Pentecostal meetings which have been held at our Annual Conference sessions. Have they not been mechanical, noisy, forced? They have put in the human dynamo when they should have waited rather for the angel. Pentecost was first of all an awaiting. It was continuing steadfastly in prayer until the fullness of time. Our so-called Pentecostal services are altogether too often scenes of pressure rather than scenes of waiting; and wherever this is the case they can but be a mixed and doubtful good. Meetings for the deepening of the religious life are so valuable and so needed in this day, that they should form a permanent part of the Conference program. The coming of an Annual Conference to a community ought to mark the coming of the angel for the healing of the flood. God grant it may be so this year. God grant that the morning watch and the afternoon meetings may be such, for many a life, a passing through the deep cloister of the heart, searching it, seeing it as it is, stripping it of its self illusions, its unconscious hypocrisies, its slowness to appropriate and receive the blessing of the Holy One, a stepping into the pool prepared by God's Angel. This will make the coming of the Annual Conference a period of healing and imperishable memories to the community and to the brothers of the ministry also. This dynamo furor is dust and ashes compared to this.

The cycle of the dynamo-run-by-human-electricity, which has passed as Pentecostal services, has about run its course. Again, now, we will begin to make much of the morning watch together. In the cool and radiant miracle of the early morning the Angel will touch that pool. Again we will frequent the place of private and collective prayer. Again we will sit in the secret place of the Most High. And again, blessed be God, we expect to see come back the sweet and deep, the fresh assurance that we are His and He is our own.

God grant the ministry and all the people of the fall Conferences such a Pentecost—even in this year of Thy visitation, oh Lord our God. May the Angel touch the waters and may we all be cleansed and blessed anew.

THE CHRISTIAN CENTURY

Published Weekly by

The New Christian Century Co.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

EDITORS—CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.
CONTRIBUTING EDITOR—SILAS JONES.

SUBSCRIPTIONS—Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance, \$1.00 per year. Single copy, 5 cents.

EXPIRATIONS—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

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My Struggle With Temptation

"The proud words of Julian, 'I die without remorse, as I lived without sin,' we might possibly utter before an earthly tribunal, but can we utter them before the tribunal of our own conscience, before the tribunal of God?" The standard of judgment, to which reference is made in the above quotation from Friedrich Paulsen, has been given to man by Christianity. We judge ourselves by the justice and holiness of God incarnate in Jesus. Whatever tends to the withdrawal of attention from this standard and to forgetfulness of it is a temptation. Men without knowledge of God may not feel the force of temptation, for they may have no standard by which to measure their conduct.

The prophet is tempted to become harsh in his estimates of his contemporaries. He sees the state, the church, the school, or the world as it ought to be and will be. The people about him do not understand the vision. They know him only as a disturber. The old ways are good enough for them. They magnify the good in things as they are. There is dread of change. The prophet magnifies the evil in the ancient customs and creeds. He cannot believe that anybody who is not a scoundrel or a fool will turn a deaf ear to his word. Now all good men are prophets—in spots. There are common fallacies which they wish to expose and there are evil institutions which they wish to overthrow. Hence the sin to which the prophet is inclined is apt to overtake every good man.

If the prophet looks with suspicion upon the patient plodder who is building commonly accepted ideas of morality and religion into human lives and institutions, the latter is tempted to lose himself in the details of administration and the technicalities of instruction and to become unmindful of the larger good without which the machinery of government and the methods of education are useless. The school system becomes more important than the children. The party organization becomes sacred notwithstanding the lack of ideals that give a party the right to exist. There is zeal for the forms of worship and for sound doctrine when neither worship nor doctrine are vitally connected with daily experience.

The peril of the crowd must be met by the normal person. Unless we are sensitive to the opinions and feelings of the time in which we live we are less than men. Ignorance of what our neighbors think and feel is one of the last things to excite our pride. Indifference or contempt for popular sentiments is not a mark of greatness or saintliness. But herein is danger. The demagogue plays upon the momentary passions of the crowd. We are often most noisy about what is least important. The statesman appeals to what is deep and permanent in experience. He must often seem to be against the people. His view is the long view and includes the policies that will endure the test of time. The conduct of our neighbors at a dog fight or a revival is significant, but we cannot learn all we need to know of human nature at dog fights and revivals. The intense interest at both is not abiding. We must observe the hunter with his dogs, the shepherd and his faithful

helper, the child and his playmate, the woman at home guarded by the watchdog, before we understand how men feel toward dogs. And religion has other forms of expression than ejaculations of praise. Yet we are in danger of judging religion by the revival and not the revival by its fruits in daily life.

Shrewd men need an unusually good conscience to keep them from laying tribute upon the honest worker who knows of but one way of trading, and that is, to tell the truth and the whole truth about what is put on the market. The great fortunes of this age are not all monuments of the industry of the men who possess them; they too often represent the skill of their owners in getting hold of what the toil of other men has created. Every little town has its men who live by shrewd bargaining that really robs the toilers. When to shrewdness is added the power of wealth, the temptation to live by the sweat of other men's faces is very great.

The weak man has to guard against the suggestion that his lack of success is due to the evil designs of his supposed rivals. It is common for this sort of man to rail against friends who have risked reputation and money that they might help him. Where the weakness is moral, they have had to stand abuse and the charge of cowardice in return for their efforts to help him. For giving an inefficient man another chance they have been accused of inefficiency. We have won a great victory when we discover our own weaknesses and are able to see clearly how they interfere with our advancement. [Midweek Service, Sept. 27. Luke 22:24-34; Jas. 1:2-4; 12:18; Ps. 51.] S. J.

Illinois Missionary Society's New President

The election of Professor Silas Jones, associate editor of The Christian Century, to the presidency of the Illinois Missionary Society for the coming year, gives occasion to his co-laborers to express their appreciation of this rare man. For many years he has contributed an article each week on the prayer-meeting topic,



Professor Silas Jones.

an article upon which many a prayer-meeting speech is based and which always interprets some truth of the spiritual life helpfully to every reader.

One of the most popular departments of the paper is page five, devoted to interdenominational acquaintance. Mr. Jones edits this page and puts into it that fine flavor of tolerance and appreciation so characteristic of his mind. It is patent that the unity of the church waits upon acquaintance. Our denominationalism is nineteenth-century provincialism. Doctrinal differences do not divide us so much as misconceptions of one another. We need to look into one another's faces and hear one another's voices. In lieu of this, reading one another's words will help us to cultivate the spirit of unity. This Mr. Jones is doing for readers of The Christian Century in his department "The Christian World."

Professor Jones lives in Eureka where he is professor of Philosophy and Psychology in Eureka College. He is just as popular with the students as with our readers. His heart is lost to Eureka. Lacking any other spouse he seems to regard himself as married

to Eureka College, for all the charms of other schools cannot tempt him away. Only a month ago he declined the headship of an educational institution in another state, choosing to remain with Eureka and in Illinois.

The convention to be held next year in Centralia will be honored by his presidency.

A Letter From Wm. D. Ryan

From a considerable number of inquiries and criticisms dealing with virtually the same point the following communication has been selected as typical. It is written by one of the most thoughtful and earnest-minded of our younger ministers:

Editors The Christian Century: As I contemplate one of our churches actually practicing the policy in regard to baptism you so ably advocate, I cannot but foresee inconsistencies even more glaring than those with which we are all too familiar now. I am writing not in any critical mood but in the hope that you can dissolve some of my difficulties in seeing the feasibility of the plan. Let me present some of them in a concrete way:

It is Sunday morning. In one of our churches, a Presbyterian and a Quaker have come forward to be received by letter into the membership of the church. The pastor says, in effect, to the Presbyterian: "This church practices immersion as the only baptism, but since you have been baptized by sprinkling satisfactorily to yourself, we will not go behind the returns. We gladly receive you into our fellowship." And to the Quaker he says: "This church believes in immersion as the only baptism, but since you have not been sprinkled we must go back of the returns. You must permit us to immerse you. Then you will be received." Another has come forward to confess Christ. He halts at the immersion dogma, which the new method has removed for others but not for him. He then goes for his baptism to some church practicing affusion, comes back and is duly received into membership.

Of course I need not point out the absurdity of this procedure, though it would be quite possible in the regime you advocate, as I understand it. You will thus see my need of enlightenment. I am still unable to see that consistency would be gained by acknowledging the validity of an act done by another which on conscientious grounds I refuse to do myself.

I feel sure your frank, vigorous discussion of the question of baptism is contributing helpfully toward the solution of our problem. With every good wish, I am heartily yours,
WM. D. RYAN.
Youngstown, Ohio.

The inconsistencies in the procedure which Mr. Ryan describes are many and flagrant. For a church to say, "in effect," the things put into the above hypothetical pastor's mouth would surely land it in endless confusion. The function of receiving new members into such a church would call for ridiculously nice distinctions leading often to great embarrassment if not to actual division.

Such troubles, however, would not grow out of any "policy in regard to baptism" advocated by The Christian Century. The procedure described by Mr. Ryan is totally unlike that advocated by this paper and only superficially unlike the sectarian practice against which this paper contends.

A procedure that raises the baptism question at all in the case of a member of the church of Christ who desires to have fellowship with us is essentially a sectarian procedure. For a congregation of Disciples to receive into its fellowship a Presbyterian *because* he was "baptized by sprinkling satisfactorily to himself" is just as much a sectarian procedure, in principle, as to deny him admittance on the ground that he has not been immersed.

There is only one question that may properly be asked concerning one who presents himself for membership in a congregation of Disciples: Is he a Christian, a member of the church of Christ?

If he is not a Christian, there is but one procedure scripturally possible: He should be asked concerning his faith in the Lord Jesus Christ, and upon his profession of faith he should be straightway inducted into the body of Christ, that is, baptized.

But if he is already a Christian, a member of the Church of Christ, there is likewise only one procedure compatible with the will of Christ: He should be received with joy into fullest fellowship.

The Christian Century insists that a congregation which sets out to practice Christian unity under the sovereignty of Christ has no need nor right to raise the question of baptism as a possible bar to any member of the Church of Christ who applies for fellowship.

To deny admittance to such an applicant because his baptism is defective is to usurp the prerogative of Christ and to contradict His will. For whatever is to be said about the applicant's baptism, whether it be regular or defective, the fact is that Christ has received him into His church and no man or congregation has the right to treat him as an outsider.

The true reason for receiving such an applicant into fellowship is not that he was baptized by immersion, nor that his "sprinkling is satisfactory to himself," but that he is already a full member of the Church of Christ, as truly such as is the Disciple pastor who assumes to pronounce on his baptism.

* * *

Let us take up one at a time the three candidates mentioned in Mr. Ryan's communication.

First, the Presbyterian. The pastor is made to say in effect: "This church practices immersion as the only baptism, but since you have been baptized by sprinkling, satisfactorily to yourself, we will not go behind the returns. We gladly receive you into our fellowship."

Such a speech would be, to our mind, entirely irrelevant and misleading. There is no more occasion for talking about the form of baptism practiced by the church or making an apology for the applicant's form of baptism than there is to say: "This church raises its funds by tithing, but since your method of giving to the Lord is satisfactory to yourself we will not go behind the returns but gladly receive you," etc. Or, "This church believes in free will, but since your belief in divine decrees is satisfactory to yourself," etc., etc.

The pastor of a church deeply in earnest in its desire to practice Christian union would say, in effect:

"This church strives to practice Christian union. I have in my hand a letter from a sister church of Christ, Presbyterian by name, certifying that Brother Blank is a member with them in good standing and full fellowship, and commending him to the Christian love, fellowship and oversight of any church of Christ to which he presents this credential. We do not think for a moment of going behind this credential to inquire about his creed or the church's creed or the form by which this brother's induction into the church was signalized. It is enough for us to know that the church which issues this letter is a church of Christ and that he is a member of it. As such we joyfully extend him the right hand of fellowship."

* * *

Next, the Quaker. Why Mr. Ryan's hypothetical church practicing immersion only should be willing to receive an applicant baptized by sprinkling, "satisfactorily to himself," and refuse admittance to an applicant baptized without the use of water, equally "satisfactorily to himself," we do not understand. As to the proper form of baptism the Quaker is no more irregular than the Presbyterian—from the point of view of a church practicing immersion only; and on the ground of good conscience in his baptism he has just as much to commend him as has his Presbyterian brother. Why, then, should there be such a discrimination even on the basis which Mr. Ryan erroneously attributes to The Christian Century?

But this, of course, is not the crucial question to raise with respect to the Quaker who applies for membership in a church striving to practice Christian union. That question is precisely the same as in the case of the Presbyterian: Is he a Christian, a member of the church of Christ? If he is, he should be treated as such. If not, he should be made one.

The Christian Century has no hesitancy in saying, and rejoices in the opportunity to say, that a Friends' church is a church of Christ, that its members are Christians, members of the true church of Christ and that a letter from one of its congregations should be honored at its face value by every church of Christ. The same speech of welcome made to the Presbyterian should, therefore, be made to the Quaker.

* * *

Lastly comes one to confess Christ. He is not a member of the church, but desires to become such. "He halts at the immersion dogma," says our correspondent in describing him. But where does he find an immersion dogma? Certainly not in the procedure advocated by The Christian Century. Upon no point have we been more insistent than that immersion must be freed from its dogmatic interpretation and allowed to take its natural place in the ritual of initiation into the new life.

Perhaps Mr. Ryan has used the word "dogma" here inadvertently, meaning only to say that the candidate halts at the act of immersion on account of its seeming inconvenience. Most likely this is his meaning, inasmuch as the candidate "goes for his baptism to some church practicing affusion, comes back and is duly received into membership." This seems to Mr. Ryan a very absurd procedure.

And so it does to us. It is a caricature. It is trifling with holy relationships. It is mocking God and the church. The strange thing about this suggested procedure is that anybody could take

it as a serious possibility in the sphere of religion. It is conceivable that in the sphere of business or of politics or of jurisprudence a seeming technicality like this might be taken advantage of. But in religion no such obviously immoral subterfuge need be anticipated.

* * *

Let us see what moral obstacles stand in the way of the procedure which the clever candidate above is described as adopting:

First of all is his own conscience. His act of becoming a Christian and uniting with the church is essentially an act of conscience. As a sincere and earnest seeker after God he is in no mood to plan a course of indirection, of double-dealing, with those who are to be his brethren. He comes as a penitent, seeking to be inducted into the fellowship of God's people; he will therefore humbly accept the reasonable rite of initiation into the freemasonry of the saints in the same spirit as a candidate for admittance into any social relationship submits to the accepted form, thinking, meantime, not about the form as such, but about the new relationship into which he is entering and of which the form is token and pledge. No man truly fit to unite with the church could gain the consent of his own soul to the unethical and unsocial procedure described above.

Then he must gain the consent of the neighboring pastor to sprinkle him. This will be difficult to do when the purpose is frankly acknowledged. Such an act by, for example, a neighboring Presbyterian pastor, would make him a participant in the trickery of the candidate. It would outrage the most elemental canons of comity between congregations. It is unthinkable that common courtesy alone would not suffice to inhibit such a pastor from performing such a ceremony, which, besides all else, would be hollow and meaningless.

And, finally, he must gain the consent of the church with which he wishes to unite. A congregation and pastor with any sensitiveness whatever to moral values would resent such an act of imposture. Such an applicant is not truly a member of the church from which it is assumed he now brings a letter. He has begun what purports to be the Christian life with an un-Christian act. He has complied neither with the formal requirements of church membership nor with the moral requirements. He would not be received, and should not be.

* * *

We would not deal in such detail with a point so obvious as this were it not that many others besides Mr. Ryan have urged it as an inhibitive reason against the practice of Christian unity. On examination its purely fictitious character is revealed. It is a sheer bugaboo. Such a course would not be possible in the "regime" we advocate. It would be a technical violation of the principle of unity. But even if it were not a technical violation, the moral considerations involved are sufficient to guard the church against such subversion of its practices.

But suppose there were sporadic cases of this sort. Would such instances be the first in which insufficient or immoral motives have brought men into the church? Would these be the only instances of unbaptized persons on the membership roster? Of course not, and no point of this character can be urged against the practice of Christian union which cannot with equal force be made against any present practice of receiving members into the visible church.

* * *

In the light of what has been said Mr. Ryan can easily enough anticipate our response to the statement of his fundamental difficulty. He says, "I am still unable to see that consistency would be gained by acknowledging the validity of an act done by another which on conscientious grounds I refuse to do myself."

1. Mr. Ryan does already acknowledge the validity of Presbyterian baptism, does he not? The Christian Century is not unique among the Disciples in this acknowledgment. All representative Disciples acknowledge it. Mr. Ryan believes with us and with his Disciple brethren that baptism as administered in Presbyterian churches does induct men truly into the church of Christ. It is valid.

And yet he and we and the Disciples generally refuse to practice baptism in the way the Presbyterians usually practice it. And our reason is a "conscientious" one. But the reason is not because such baptism is *invalid*, but because it is *irregular* or *defective*, as it seems to us Disciples, and we cannot conscientiously participate in it. The Christian Century does not ask Mr. Ryan and the Disciples to accept a new view of baptism: It simply urges that we base our practice on the view commonly held among us from the beginning.

2. But the plain duty of the Disciples toward unimmersed Chris-

tians who apply for fellowship must not be obscured by academic discussions over baptism. Even though Mr. Ryan or the Disciples generally should not agree with The Christian Century in its distinction between validity and regularity as applied to baptism, they do agree with us in the acknowledgment that Presbyterians and the others are Christians, members of the church of Christ.

This acknowledgment the Disciples must reckon with, and practically this is the only point that need be faced. It may be that some will grant that Presbyterians are members of Christ's church and yet be unwilling to concede that they have been baptized.

But if anybody can explain how a Presbyterian Christian became a member of the church of Christ without baptism, he is not thereby relieved of the duty to practice Christian unity with such a Christian. The basis of fellowship and unity with him is not that he has been baptized, but that he is already a member of Christ's church, and being such, no congregation can withhold fellowship from him without thereby declaring itself sectarian.

This distinction between the baptism question and the practice of Christian unity it is important to make. The baptism question is an academic controversy, for the most part. Christian union is an immediate, practical duty. The baptism question is a question of human opinion. The practice of Christian unity rests upon the plain will of Christ.

A church that refuses to practice unity with Christians whom Christ the Head has received into His body is a maker of schism in that body. The Disciples of Christ cannot, in the light of their origin and history, consent to bear the brand of schismatics.

Mr. Ryan's letter has included so many points made by others and has stated them in such concrete form and with such precision that it has seemed desirable to respond to his inquiries thus fully.

Do Not Like Their Reputation

Des Moines, Ia., churches, do not like the reputation given them by the mischief-making group of fourteen who signed a petition asking the Foreign Missionary Society to recall Guy W. Sarvis from his appointment to the University of Nankin and who are now lending their names to the Christian Standard's wicked campaign to deplete the treasury of the Missionary Society. Finis S. Idleman, pastor of Central Church, writes in his paper, the Christian Worker, "It is not at all fair to Des Moines churches that we should have had a heresy trial in our midst. Neither is it fair to permit the church life of our city to rest under the imputation of being back of this protest with any sort or semblance of support. A casual inquiry will reveal the deepest conviction of protest against that protest." Dr. Charles S. Medbury, pastor of University Church, wrote a letter to the Executive Committee of the Foreign Society, "protesting against the protest," and urging that Mr. Sarvis be sent. "In God's name," he said, "hurry him forward. I will trust him and I think I love the cause we stand for as much as any man. The need is so great, trust the man and send him on." The state of Iowa and its capital city are in a bad way since its state paper, The Christian Union, was sold out to the Christian Standard. By this move the Standard's power has been greatly increased in the state, and it is using this power in a most wanton and reckless fashion. But the fact that State Secretary B. S. Denny and State Superintendent of Sunday-schools W. T. Fisher have allied themselves with the Standard's unholy cause must not be regarded by those outside the state as indicative of the attitude of the true leaders of Iowa Disciples. Mr. Nichols, formerly editor of The Christian Union, and now Iowa editor of the Christian Standard, is certainly delivering the goods to the man that bought him. Iowa's revolt against this iniquity will be vigorous and decisive when it comes, and it cannot be long delayed.

The Changing Problem of Religion

The old problems are fading out—problems of metaphysical theology, problems of the strict conformity of the church to an assumed primitive model, problems of the interpretation of texts.

New problems engage men's souls—problems of the meaning of this warm, actual inner life of the soul; problems of character and human welfare in the social order; and as to the church, there seems to be a disposition to demand as her supreme virtue not institutional conformity to a model but actual efficiency on behalf of human life.

That the Disciples do rightly value the golden treasure committed to them for just the opportunity of this new day, and that they will wisely invest it in behalf of the true unity of the church is apparent to anyone who meets their leaders with sympathy and frankness.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXXIX. Prophetic Voices in Judah (Isa. 56-66)

October 1. Text for Special Study, Isa. 61.

1. THE LONG DAYS.

The Book of Isaiah naturally divides itself into three sections. The first (1-39) is, with certain easily traced exceptions, a product of the age of Isaiah the prophet, whose activity was contemporary with the reigns of Uzziah, Jotham, Ahaz and Hezekiah in Judah, and extended in round numbers from 740 to 700 B. C. The second section (40-55) deals with the period of the exile, and probably dates from about 545 B. C.

The third section (56-66) reflects a still different situation. The people of Judah are again in the old land of Palestine, although many remain in the east, and ought to return to assist in the full restoration of Jerusalem (57:14, 62:10). The temple has been rebuilt in the holy mountain of Zion (57:15, 66:6), but of late it has been damaged by fire or the assaults of enemies, and is almost ruined as a sanctuary (64:10, 11). The bright prospects of earlier days in which the temple was rebuilt have not been realized. For too brief a time did the people possess again their place of worship (63:18). The walls yet remain to be built (60:10), but there are hopes that the nation shall be strengthened by the arrival of fresh auxiliaries from Babylonia, and others yet besides, whose fortunes shall be joined with those of Zion (56:6-8).

There are two enemies who meet specific denunciation in these chapters. One is Edom, the hereditary foe of Judah, whose outrages have more than once roused the prophets and psalmists to vehement outcries for vengeance (See section XXXII of this series). It is the hope of these prophetic voices that when the Messianic conqueror comes to deliver Judah from her enemies he will come drenched in the blood of Edom (63:1-6). The other foe is not so specifically named, but seems even more definitely the object of scorn and hatred. This people makes its chief seat a lofty mountain, where it offers sacrifices. It is a bastard nation, impure in blood and unclean in its conduct, insulting and outrageous in its treatment of Judah. Moreover, it has sent messengers to the distant king of Persia to throw obstacles in the way of Judah's growth. It might have been supposed, from its origin, that it would have more fear of God and higher respect for the holy people. But on the contrary it has perverted its way and practiced evil continually (57:1-13). It is difficult to resist the impression that the people so described are the Samaritans, whose position and hostile attitude toward Judah were of just the sort indicated.

If these hints are to be trusted, the chapters under review appear to have come from that age in which the problem of Jerusalem's revival was still acute, the state of the community most depressing, the opposition of enemies persistent and threatening, and the hope of final success dimmed by present perplexities. It is not improbable that at some period during the Persian age Jerusalem was subjected to fresh outrage and spoliation, and the temple, about the only important public building, plundered. That

such was the fact can only be conjectured from repeated hints in the dateless sections of Old Testament literature. At the best it can only be called probable. But the attitude of both Edomites and Samaritans is sufficiently well known to warrant the dating of these chapters somewhere in the Persian time, probably before the coming of Nehemiah to assume the governorship of Judah.

2. SINS OF HEATHENISM.

But if the date of these chapters is obscure, their meaning is fairly clear. The people have fallen upon evil days. In so far as the regular offices of religion are performed, they are merely formal and of no value in the winning of character. The Sabbath is profaned even by those who profess to keep it (56:2; 58:13); fasting, the practice that grew up in the exile, is only a cloak for contention and wickedness (58:3-8); acts of violence are frequent, and falsehood is on every lip (59:1-15). These are the sins that grow on the soil of national failure and depression. As in the days of Malachi, the conditions are so disappointing that the people question whether the service of God is at all worth while. Did not the earlier prophets promise that the close of the exile should be the end of all their troubles? Was there not confident assurance that Jehovah would cast up a highway by which he would lead his people home from the far lands of their exile? Why, then, had none of these dreams come true? Even such obedience as the most faithful had rendered seemed of no avail, and the people asked why they should further attempt the worship of God (58:3).

But an age of trouble and disillusionment easily becomes one of superstition and reliance upon heathenish and unholy rites. The base and obscene practices of the nature religions about easily crept in. At no previous period had the people degenerated to such acts of fetishism and superstition. Our section of the Book of Isaiah is an interesting record of some of the abuses to which religion may be subjected at the hands of a credulous and shallow people, who have met disappointment in the pursuit of their time-honored national faith, and have had recourse to the crude forms of heathenism.

Chapters 65 and 66 contain many references to such debasing customs as would have filled the enlightened men of happier days with contempt and deep concern for the safety of the land. Mention is made of sacrificing in gardens, burning incense upon bricks, sitting among graves, lodging in vaults, eating swine's flesh, preparing a table for God (fortune), pouring wine for Meni (destiny), sacrificing the dog, blessing idols, walking in magical processions, and the use of other vile and obscure acts and creatures in the supposed ritual of a debased religion. To such unhappy days had Judah come in her decline from a strong and living faith.

To be sure it is not always possible to determine just what is meant by these references. Something must be left to the imagi-

nation, and something may be charged up to the strong detestation of the prophet. But the general nature of the religion thus described is not difficult to estimate. It was an age in which shallow faith mingled with rank self-delusion in the production of a vain and superficial cultus. And those who still retained a stable and intelligent faith must have sighed in weariness and chagrin.

3. PROPHETIC REBUKES.

Whether the messages of Isa. 56-66 proceed from a single prophet or from a group of religious teachers may be an open question. The different sections of the work reveal great varieties of sentiment. There are voices of rebuke, denunciation, warning, scorn, wistfulness, yearning, expectancy, promise and confident, rapturous assurance. These are not inconsistent with unity of authorship, though their differences might suggest a reasonable doubt on that point.

Some of the specific sins of the age have been named already. But there appears again the familiar indictment of unworthy leaders so often voiced by the earlier prophets. The watchmen of Israel are blind, they are dumb dogs that cannot bark, dreaming, lying down, loving to slumber (56:10). They have forgotten their tasks of leadership, and have turned to the sordid joys of self-indulgence (56:12). Formality takes too much the place of a spontaneous delight in good (58:10, 11). The people have become as one that is unclean. None calls upon God or stirs himself to take hold of Jehovah (64:6, 7). It is to a rebellious people that God spreads out his hand (65:2). In such a time there is no virtue in the formal exercises of religion. What does it avail to kill an ox, sacrifice a lamb or offer an oblation? It is as if these facts were the common practices of the false worship, unless the motive be right (66:3).

4. PROPHETIC ENCOURAGEMENTS.

But with all the words of rebuke and warning there is abundance of hope and courage. It is the duty of the prophet to combat the current skepticism and despair of his age. It is useless to warn men against the neglect of a God in whom they no longer believe. The prophet's first mission is always to affirm his own unquenchable faith in God and in the stability of a moral universe. If he can win his people back to a deeper faith in the Most High, he can hope to reform their manners and correct their religious customs. Therefore the dominant note of these prophetic messages, as of most of those of earlier days, is confident hope of the future. And no part of the prophetic literature contains loftier strains of joyous expectancy than these chapters. If they yield to the First Isaiah in robust and insistent belief in a present reign of righteousness, and to the Second Isaiah in the vision of the Suffering Servant of God, they are superior to either in their confident expectation of Judah's future glory when the days of purgation and trial shall end.

The pictures of the High and Holy One that inhabit eternity (57:15), the restoration of all things to more than pristine beauty (58:9-14), the glorious day of future prosperity; when the last of the exiles

shall return, and Zion shall be filled with the merchandise and the homage of the nations (60:1-23), the ceaseless and unrelenting demand that Jehovah shall bless Jerusalem with strength and peace (62:1-9), and the confidence that her foes shall be destroyed (63:1-6, 57:13), and her prosperity be perpetual (65:13-25), in holy Scripture. And if they are mingled with the darker pictures of judgment upon apostates and heathen, it is only to make them more effective by contrast. Nowhere are the visions of punishment upon sin darker nor the blessings of holiness more convincing than in these chapters. And in this fact they prove their right, though anonymous, to a place in that great anthology of prophecy which bears the name of Isaiah.

5. THE PROGRAM OF THE NEW DAY. (Isa. 61.)

It is difficult to choose the most valuable among such majestic messages as these. But perhaps the one selected for our special study has the right of pre-eminence by reason of its choice by the Master on one of the most significant days of his career (Luke 4:16-22).

The prophet is familiar with the great words of the past. The unknown preacher of the exile had spoken of Israel as the Servant of Jehovah. The seer of these chapters, concerned beyond all things else, to have Jerusalem take seriously her task of spiritual leadership, puts into these great sentences his conception of the Servant's mission to the world. For that mission the divine spirit has been conferred upon him. He is to perform the work of an interpreter of God. The poor, unreached in the current plans of religion, are to have the good tidings brought to them. The distressed are to be comforted, the confined are to be set free, and the good time of God's favor is to be made known.

In such a time Zion is to come to her true strength. The desolate places are to be rebuilt, and the shame of the past is to be forgotten in the glory of the present and future. And the chapter closes with a song of praise to God for his wonderful fulfillment of his holy purposes through his Servant.

In this oracle, as in those of Isa. 40-55 concerning the Servant, it is clear that the renewed and redeemed nation is meant. But as in the former case, it is apparent that the full value of the Servant's task was neither appreciated nor undertaken by the Hebrew people. It was Jesus alone who was sufficiently sensitive to the greatness and difficulty of the task, and to the need of its accomplishment both for Israel and for the world, to accept its responsibility and carry it onward to success. In virtue of that fact he laid his hand on these words in the synagogue at Nazareth, and to the astonishment and indignation of the Jews present, affirmed that in him and his ministry the prophecy came to its true fulfillment.

One of the great interpreters of Christianity to our age, Henry Drummond, has called these words the "Program of Christianity." That they contain the message for our age there can be no question. They outline and organize the mission of the church in an age of question, discouragement, bondage and depression. And thus the utterance of a Hebrew prophet in the dark days of Judah's slow revival became the text and platform of the Greatest of the Prophets, and prove themselves not for Israel alone, but for every age and all mankind.

FOLLOWING STUDIES.

The theme of Section XL will be "Nehemiah and the Rebuilding of the Walls," and of XLI, "Ezra and the Priestly Law."

TOPICS FOR FURTHER STUDY, REPORTS AND PAPERS.

1. The divisions of the Book of Isaiah.
2. The foes of Judah in the Persian age.
3. Forms of superstition and nature-worship referred to in Isa. 56-66.
4. The literary unity of Isa. 56-66.
5. The value of this section as a program for the revived Jerusalem.
6. The value of this section as a program for the modern world.

QUESTIONS.

1. What are the sections of the Book of Isaiah?
2. What is the general situation which forms the background of Chapters 56-66?
3. What are the two chief enemies of Judah in this period?
4. What date can be assigned to these chapters?
5. What is the mood of the nation as reflected in these messages?
6. What had induced this state of mind?
7. What elements of a low and debasing nature had entered the religious practice of the age?
8. Name some of the superstitious practices described.

9. What literary problem appears in connection with these chapters?
10. What are some of the sins charged against the people of Judah?
11. What was the ground of the prophet's appeal to the people?
12. How do these chapters compare with other parts of the prophetic writings?
13. What are some of the most important promises contained in Isa. 56-66?
14. What fact makes chapter 61 specially significant?
15. What does the prophet regard as the mission of the Servant of Jehovah?
16. What blessings were promised to Judah as the result of the Servant's work?
17. Who is supposed to be speaking in Chapter 61?
18. What use did Jesus make of these words?
19. In what sense do the words apply to Israel?
20. In what sense do they refer to Jesus?

LITERATURE.

G. A. Smith, "The Book of Isaiah," Vol. 2; S. R. Driver, "Isaiah, his Life and Times"; Kirkpatrick, "The Doctrine of the Prophets"; articles on "Isaiah" in the Introductions, Encyclopedias and Bible dictionaries.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

J. A. Bough, minister at Elkhart, has begun a revival meeting in his home church.

G. W. Burnett has resigned his pastorate at Summum, and will conclude his work there the last of the year.

A new church has recently been organized in Quincy, and a pastor will be employed at once.

The remodeled church building at DeLand will be dedicated the last Sunday in September. The pastor is George W. Wise.

Ipava Church is represented in Eureka College by three young people, one of whom is preparing for the ministry.

C. W. Freeman and his congregation at West Frankfort will be assisted in a revival meeting by J. A. Clemens, of Casey, in October.

West Salem Church, with G. W. Ford as pastor, is to have the assistance of W. E. Moyer, of St. Francisville, in an evangelistic meeting for October.

The Young Ladies' Missionary Circle of Arcola Church is supporting a native helper on the foreign field, in addition to the regular work of the organization.

J. G. Waggoner is having frequent additions to his church at Canton at the regular services. During the pastor's absence in the summer, W. O. McPheters preached several times.

O. W. Lawrence, of Central Church, Decatur, has been for several weeks seriously ill with pneumonia. He is convalescing and will soon be able to resume his pastoral duties.

The Stewardson meeting, conducted by J. E. Story and J. E. Stout, and which lasted three weeks, was concluded with a total of one hundred and thirty-one additions, one hundred and ten of these being on confession of faith.

A union meeting, held with the Methodists at Brocton, where C. Floyd Shaul is pastor, resulted in more than one hundred conversions and the life of the community improved. The evangelists were C. P. Carlin and Mary Olive.

B. F. Cato has been pastor of the church at Lawrenceville for one year, during which time the church has liquidated a debt of \$4,000, and made a substantial progress in other directions. The second year of this pastor's service is beginning with very bright prospects.

The congregation at Edinburg is in a prosperous condition, under the ministry of B. H. Sealock. The annual rally day was recently observed with Secretary J. Fred Jones present and delivering addresses, in addition to a sermon on Sunday afternoon by John R. Golden of West Side Church, Springfield.

Lew D. Hill and helpers will hold a meeting in October at Marshall, with J. A. Sweet. Mr. Hill is at present in a union meeting at Dalton City, where at last reports there have been thirty conversions. Prior to the Humboldt meeting, the evangelists will assist in a short revival at Antioch, near Decatur, where N. S. Haynes preaches.

The Livingston County Ministerial and Laymen's Association, which meets at Pontiac, where B. W. Tate preaches, passed a

resolution deploring the fact that Secretary Wilson of the Department of Agriculture had accepted the vice-presidency of the Brewers' Congress to be held in Chicago. A copy of the resolution was sent to Secretary Wilson, to President Taft, and to the press.

L. A. Chapman, pastor of Carmi Church, would be glad to exchange meetings with another pastor during the fall or winter.

The young men of George W. Schroeder's church at Bridgeport are planning to maintain a public reading room, as soon as the new church building is dedicated. This is a demonstration of practical service for the community.

The Christian Century was in error last week in reporting the revival meeting of Mrs. Sarah McCoy Crank. The place where the meeting is being held is Blue Mound, instead of Maroa. The latest report indicates fifteen additions, with the end of the meeting several days off.

The church at Waynesville celebrated the double anniversary of its pastor's birthday and the preaching of his first sermon, which occurred sixteen years ago. The pastor is F. L. Davis, who will hold his own meeting in October. Both the pastor and the Sunday-school superintendent were sent to the State Convention, at the expense of the congregation.

The church of which William Price is pastor in Peoria, Howett Street, has purchased a site for a new building on account of the inadequacy of its present structure, both for the services of worship and the Sunday-school. This congregation is ministering to the needs of the community and is finding unusual response from the citizens to its progressive work.

During the six and a half year pastorate of L. G. Huff at LaHarpe, there were three hundred and twenty-four additions to the church. The congregation now has an enrollment of nearly four hundred. At the concluding service of Mr. Huff's pastorate, before he departed for Mt. Sterling, the congregation made him a gift of a gold watch as an evidence of appreciation of character and service.

R. H. Robertson, pastor of Shelbyville Church, assisted the church at Windsor for one week in a meeting following a union revival, which was held by Kirkland and Leonard. Of the nearly three hundred conversions from the revival, nearly one-half expressed a preference for the Disciples' church. The Windsor congregation has been so enlarged by the meeting that henceforth they will be able to employ a minister for full time.

J. F. Rosborough, who relinquished recently the pastorate at Centralia and who is now located at Clinton, held two short meetings between pastorates. The first one, held at Donoho Prairie, resulted in eleven additions on confession of faith, of whom nine were young men. The second meeting was concluded at Carter with two conversions and an organization effected, with about fifty members.

O. C. Bolman, of Pekin Church, made his first annual report to the congregation in August. This report showed there had been added to the church during the year, without a revival meeting, forty persons, twenty-three of these being on confession of faith. The net gain was twenty-three. The resident membership numbers almost two hundred, and the Sunday-school has an enrollment of more than two hundred and fifty. The offerings during the year, for missions and benevolence, amount to nearly one hun-

dred dollars, exclusive of the C. W. B. M. and other organizations' offerings for this purpose. The money raised for all purposes amounted to \$8.91 per capita. Mr. Bolman continues in the pastorate with the cordial support of the congregation.

Secretary's Letter.

The unanimous verdict is that the Danville convention was one of the best ever held in Illinois, and that is saying a good deal. To be sure, the attendance was not as large as some have been in central cities, but it was quite good considering that Danville is at the eastern edge of the state.

Geo. W. Schroeder of Bridgeport had four additions September 10. He announces the dedication of their new building for October 15, and the Field Secretary will have charge.

When W. W. Weedon closed his work at Assumption August 27, the four Protestant churches united in a union service in his honor. He goes to Mt. Carmel.

W. J. Simer had twelve additions at Smiths Grove, six by obedience, at his last appointment there.

Nebo is building a new church.

M. M. Hughes is in a good meeting at the Copeland church, thirteen the first week.

J. W. Hiatt closed his work at the Meridian church recently.

We tried very hard to get the required 100 Interurban Certificates at the Danville convention, but failed. If all who came over the interurban lines had asked for certificates or receipts for full fare paid it would have been easy. So many forgot it.

Wood and Rice are in a meeting at Keithsburg with Pastor L. F. De Poister. Prospects are bright. Four added just before the meeting began.

Frank H. Vernor has made a fine start in his new work at Homer.

E. E. Hartley, of Alvin, has taken the work at Flanagan.

G. Calvin Campbell, of Kansas City, Mo., has taken the work at the Armour Ave. Church, Chicago. We congratulate our colored brethren on securing so able a man as Bro. Campbell.

G. W. Zink, of Pleasant Plains, has located with the church at Chambersburg.

That dollar for convention expenses—it would be most thankfully received. It would help us out fine. It is not too late yet. Not so many have responded as last year. Ask your church for it. They will be glad to help, if they have not already done so.

J. FRED JONES, Field Secretary.

W. D. DEWESE, Office Sec'y-Treas.
Bloomington, Ill.

Chicago

Ellsworth Faris, founder of the mission at Bolenge, Africa, spoke Sunday, September 17, at Hyde Park Church. On September 10 the members of this congregation were addressed by Cecil J. Armstrong, pastor of the Union Church at Monroe, Wis. Dr. Ames, minister, spends this month at Pentwater, Mich.

Will F. Shaw is planning a series of special Wednesday evening services this winter for the benefit of the work at Sheffield avenue. These Wednesday evening meetings are to be held monthly and are to be addressed by some outside city worker. At these "get together" feasts, every church auxiliary is to be represented, its work to be outlined and discussed by the whole group. The first of these meetings was held Wednesday evening, September 20. Austin

Hunter was the chief speaker.

At the Wisconsin State Convention, held in Milwaukee, September 14-17, Austin Hunter and Vaughan Dabney delivered addresses.

The Men and Religion Forward Movement in Chicago, through its chairman, Francis W. Parker, is urging the observance by our city churches of September 24 as a Rally Day for the enlistment of the men of the parishes in a personal work campaign. The objective of this movement in its local and national campaigns will be further developed at a meeting of the Chicago Federated Churches on September 25. There will be a men's banquet at the Auditorium Hotel on Tuesday evening, October 3. Rev. W. J. Williamson, D. D., of St. Louis, will speak, and the various committees at the organization will tell how to make the work effective in the local church and in the community. Those interested are invited to visit the Chicago headquarters at 1005, 10 South LaSalle street. VAUGHAN DABNEY.

The Presidential Address

The address of President John R. Golden, of West Side Church, Springfield, at the state convention in Danville, was a strong message. He chose "The Larger Life" as his subject, preferring to speak a distinctly religious message rather than to exploit the problems of state organization. He said in part:

"A man does not discard a machine because occasionally it casts a flaw in the piece it may be making. If some brother either in his thinking or his acting makes a fault shall we count him an enemy, and refuse to see the good that may be in him or to help him to correct his fault? We never will be able to look on the service of our brethren as we should, until we have a deeper love, the kind of love that approaches the love of the Master. I believe that this is really fundamental, and the great need of the present time. I am grieved when any man loses one element of the Gospel; but I am not only grieved but alarmed when I see the unforgiving, unbrotherly spirit among the brethren. The former may hurt a few, but the latter is contagious and starts the un-Christlike spirit in which pure Christianity cannot long live. Outside of two commandments the Master did not give us the relative importance of any other, so the only safe way is to treat all those of equal importance. But he named of first importance our love to God, and a second is like unto it, in the command to love our fellow man.

"We have found that the purest and greatest joy in the world is in the exercise of this, but there is something more than just finding joy in it. As Dr. Hugh Black has said, 'It is an education in the highest art of living. Only love understands after all. It gives insight. We cannot truly know anything without sympathy, without getting out of self and entering into others. We can never know children unless we love them. Many of the chambers of the house of life are forever locked to us, until love gives us the key. To learn to love all kinds of nobleness gives insight into the true significance of things, and gives a standard to settle their relative importance. An uninterested spectator sees nothing, or, what is worse, sees wrongly. Most of our mean estimates of human nature in modern literature, and our false realisms in art, and our stupid pessimisms in philosophy, are due to an unintelligent reading of surface facts.' It is because men have not loved their fellow man. If we look without love we can only see the outside, the mere form and expression of the subject studied.

"Only with tender compassion and loving sympathy can we see the true motive and the

circumstance that leads to the deed. Our seeing is conditioned on love, so that when we see truly, there will be but little, if any, criticism, but there will be a deep Christian desire to help. Much, if not all, of the unfortunate divisions, criticisms, discussions and quarrels, among our brethren would have ended when they began if the principals thereto had been living the second commandment and without which, obedience to the first is not possible. I am certain that every division within a congregation or trouble between preacher and people, would never have occurred had every statement and investigation been made in true Christian, brotherly love."

Church Life

F. A. Duncan has resigned at Blanchard, Iowa.

J. J. Ruppert has accepted a call to the pastorate at Audubon, Iowa.

A new church is being built at Liberal, Kans., where J. A. Cornelius ministers.

M. D. Clubb succeeds F. W. Emerson as secretary for the Southern California churches.

C. R. Oakley and J. E. Sturgis are conducting a series of meetings at New Washington, Ohio.

Edward Clutter of Lincoln, Neb., is in a meeting with H. C. Gresham, pastor at Princeton, Mo.

Second Christian Church has been formally organized at Quincy, Ill., and J. F. McMahan called as pastor.

J. M. Vawter, pastor at Sullivan, Ind., has tendered his resignation to become effective in ninety days.

R. W. Abberley and LeRoy St. John are in a meeting at Central Church, Springfield, Mo. There have been a number of accessions.

Evangelists services will begin at Galena, Mo. on September 21. The pastor, F. E. Meaders, will be assisted by Oscar Ingold.

W. J. Lockhart, of Des Moines, Iowa, is in a meeting at Jackson Avenue Church, Kansas City, Mo., with the pastor, Thomas W. Grafton.

O. E. Tones, pastor of Park Street Church, Kalamazoo, Mich., has resigned his pastorate in order to accept work for Hiram College.

F. P. Arthur, now in charge of city missionary work at Detroit, Mich., has organized a new church there. Services were begun on September 10.

The church at Webster City, Iowa, which has been without a pastor since the resignation of A. D. McCracken, has extended a call to Loren Howe of Cherokee, Iowa.

O. L. Lyon has resigned at Oklahoma Christian University at Enid, to accept a position at Texas Christian University, Fort Worth, Texas.

F. F. Walters recently held a good meeting with B. E. Stover at Grand View Church, Kansas City, Kans., with thirty additions. Mr. Walters is now in a meeting at Weston, Mo.

P. J. Rice, pastor of First Church, El Paso, Tex., held a tent meeting recently in East El Paso. A chapel will be erected there this fall.

An interesting looking program for the second anniversary service, of the pastorate of Levi G. Batman, was rendered by First Church, Youngstown, Ohio.

J. E. Davis of Beatrice, Neb., has received a call to the pastorate of First Church, North Yakima, Wash. This pulpit was formerly occupied by Morton L. Rose.

After extensive improvements the church at Jefferson, Ia. has been reopened for services and it is expected that the congregation will call a regular pastor in the near future.

Central Church, Toledo, Ohio, Grant W. Speer, minister, is rejoicing in the recent raising of more than enough cash and pledges to pay off the last dollar of indebtedness on their building.

O. E. Hamilton and Charles Stewart are in a meeting at Maplewood Church, St. Louis, Mo., with the pastor, Thomas A. Minyard. The meetings which are held in a tent with a large seating capacity, will continue for three weeks.

The ministerial alliance of Carthage, Mo., has completed its plans for a union evangelistic meeting to begin on October 22 and continue for a month. D. W. Moore, pastor of First Church there, is taking an active part in the campaign.

Resolutions of affection and godspeed were passed by the Southern California Convention on the occasion of A. C. Smither's departure from Los Angeles to the work of the Christian Board of Publication, St. Louis.

The annual home-coming day services of Mt. Auburn (Ind.) church, were held recently. Cloyd Goodnight, pastor of First Church, Shelbyville, Ind., preached the leading sermon. Fred Jacobs is pastor of this congregation.

A new church has recently been completed at Golden Point, Iowa, and dedicatory services were held on September 10. R. W. Lilley, pastor of First Church, Keokuk, Iowa, had charge of the service, assisted by N. E. Corey.

Louis H. Stine has resumed his pastorate at First Church, Aberdeen, Miss., after a month's vacation spent on Cape Ann, Mass. During his stay there, Mr. Stine spoke in two Congregational churches, in one of which Dr. F. N. Peloubet began his ministry.

L. P. Kapp has resigned at Fort Dodge, Ia., and will at once begin his new pastorate at Waterloo, Ia. Mr. Kapp's pastorate of four years has been very successful, a new building having been started. S. R. Reynolds of Fort Morgan, Colo., has been called to the pastorate at Fort Dodge.

The daily press of Missoula, Mont., devotes a page in a recent issue to a sermon preached by Harold H. Griffin, pastor of Calvary Church, on the "Religious Value of the Trades Union." This sermon was delivered at a special labor day service at which the members of the carpenter's union were the special guests of the church.

A statement was recently made in The Christian Century that Roland A. Nichols had taken the newly absorbed Peoples' Church of Brooklyn, N. Y. By reference to "New York City Mission Notes" elsewhere it will be found that the new pastor of this interesting work is Fred S. Nichols, lately of Table Grove, Ill.

W. H. Erskine, missionary to Japan, spent a Sunday recently in Findlay, Ohio, where he spoke on the international relations of Japan and the United States. He strongly contended that war between these two countries was extremely unlikely and set forth six good reasons for his view. Mr. and Mrs. Erskine will spend as much of their furlough as possible in university study.

The new church at Angola, Ind., has been completed and dedicatory services will be held on September 24. Z. T. Sweeney of

Columbus, Ind., will deliver the chief dedicatory address. This occasion will mark the close of the successful pastorate of Vernon Stauffer who will take up courses at Columbia and Union Seminary, New York after which he will begin his new work as Dean of men and Professor of New Testament literature at Hiram College.

On a recent Sunday evening the pastor of the M. E. church at Ladoga, Ind., dismissed his regular evening service and brought his entire flock over to the revival meeting being conducted by J. M. Rudy at the Christian church. Mr. Rudy desires to hold union meetings wherever possible. He will be assisted hereafter by a consecrated man who is a Methodist and a man of much power. W. H. Newlin, the esteemed pastor at Ladoga, speaks in highest praise of Mr. Rudy's meeting.

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The End Draweth Nigh

This is to help you to think right, for we do not want you to mistake the National Convention for the close of the year. Our missionary year closes with September 30, and the new year begins October 1. If you have not sent your offering this year to the support of "The Old Guard," we want to help you to remember that fact and urge you to do this before September 30.

Let September furnish an offering that will register a splendid closing of the year. Let every preacher knowing his church to be in arrears, stir it to duty now. Remember that the December offering comes too late for the winter's greatest needs. Remember the Master said, "especially them that are of the household of faith." Remember the dignity of your ministry and the integrity of your church are both seriously involved in this support. Take the offering at once, make you exchange payable to the Board of Ministerial Relief, and send immediately to 120 E. Market street, Indianapolis, Ind. You will receive receipt by return mail.

A. L. ORCUTT, Pres.

Indiana Preachers' Conference

A conference of the preachers of Indiana will be held at the Third Christian Church in Indianapolis on Monday, October 9, beginning at 10 a. m. and closing at 4 p. m.

Some questions of vital interest to all our churches and to our organized coöperative work have recently been raised. These will receive careful consideration with a view to reaching an agreement that will result in a closer fellowship among the churches and that will make our organized work more effective.

This call originated with the executive committee of the State Board. A committee was appointed to confer with the Indianapolis Ministerial Association and arrange a program. The Indianapolis ministers agreed to give up one of their regular Monday morning meetings and join in the call for such a conference. The secretary of the state association was instructed to make the announcement.

Every preacher in the state is invited to attend. Those living at a distance who cannot return to their homes the same day will be entertained by the churches of Indianapolis.

L. E. MURRAY, Cor. Sec.

Indianapolis.

National Benevolent Association Activities

There is no connection whatever between the National Benevolent Association of the Christian Church, and the Christian Woman's National Benevolent Association. The latter is local in organization and in its work. The National Benevolent Association is an organization of the churches, for the churches, by the churches. Its officers are elected in the National Convention. It recognizes its obligation to the churches by making full reports to them. Its work is national in scope. It is as much a part of the work of our great brotherhood as any other one of our national societies. It is devoted to the advancement of our plea for the restoration of primitive Christianity, and seeks this end by the restoration of the spirit and practice of apostolic benevolence.

The association has just closed the best year in its history. Its income was the largest and its efforts were more fruitful. Its annuity record was especially gratifying. It amounted to \$25,151. This indicates a growing disposition on the part of the Lord's people to acknowledge His share in their possessions. It also is an evidence of confi-

dence in the business ability and integrity of the association.

The General Secretary, Jas. H. Mohorter, is on an extended trip among the Eastern conventions and churches. He is booked to preach in Boston, Everett, Worcester and Springfield, Mass.; in Philadelphia, Hagerstown, Washington, and to attend the New England, Eastern Pennsylvania, Del., Md., and D. C., and Tennessee conventions.

J. F. Green and wife, who have faithfully served the Home at Baldwin, Ga., as superintendent and matron, have resigned. Their son, J. L. Green, with his newly acquired wife, will succeed them. Brother J. L. Green adds this work to his work as minister of the "Franklin Field." JAS. H. MOHORTER.

Getting Close to His Community

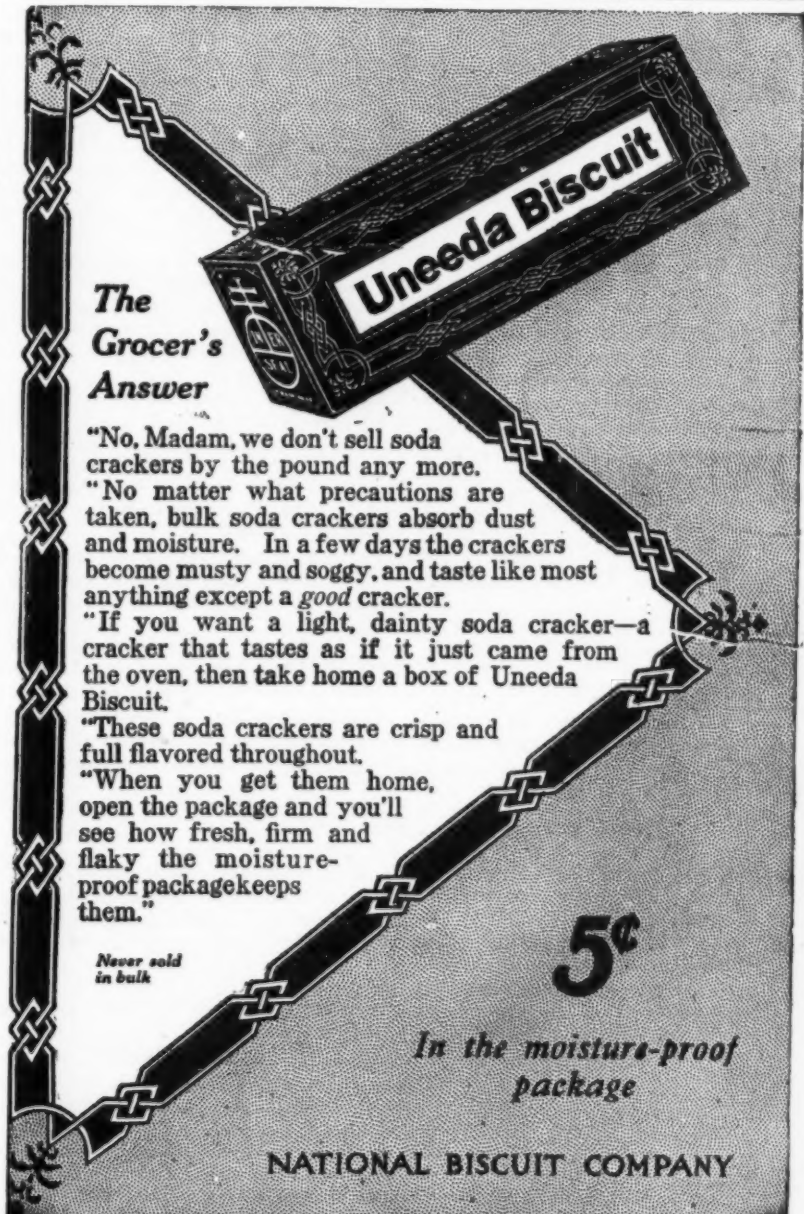
Harry D. Smith, pastor at Hopkinsville, Ky., believes in getting close to his own com-

munity's actual conditions and problems. As a means of testing and drawing out the sentiments of the citizenship of his town he has addressed a questionnaire of twelve inquiries to a considerable number of intelligent citizens asking for a frank and confidential response. No doubt he will receive much instructive wisdom in these responses and certainly he will have in hand a body of material invaluable for preaching purposes. His inquiries are as follows:

1. Is our town growing more or less moral? In either case what is a chief cause, in your opinion?

2. Are our churches here in Hopkinsville becoming more or less effective as supports of morality, private and public? In either case what, in your opinion, is a chief cause?

3. What are some of the chief defects of the sermons preached nowadays? If you would mention at least three ways in which you believe they could be improved I should be especially grateful.



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4. Is our pulpit neglecting matters which it should treat, and treating matters which it should omit? If so, indicate such omissions and interpolations. Or does the pulpit emphasize trifles sometimes while it gives scant notice to other things? If you think so please illustrate.

5. What could be done to make preaching more effective with men?

6. Has our ministry a pulpit tone and a clerical manner which hinder its messages and leadership, especially with men? If so, what would you suggest as means of making our ministry more simple, direct and manly?

7. Please indicate several topics which you believe it would be especially profitable to have discussed in our pulpits here at this time.

8. What, in your opinion, ought our churches here to do further. (a) in Union services, (b) in Social Meetings, (c) for Boys, (d) for Men, (e) for Girls and Women, (f) in Charities, (g) in Missions, (h) in Educational Work?

9. Are our churches effective in reaching the unsaved of the town?

10. As the town grows toward the proportions of a city, do or do not our people tend toward (a) Extravagance in the expenditure of money, (b) Frivolity in pleasure, (c) Formality in religion.

11. Is or is not the town moral rather than religious?

12. What, in your opinion, is the chief difficulty in becoming a Christian, and in living the Christian life.

Foreign Mission Notes

India has received much less grain than usual. This is causing great anxiety to the missionaries. The anxiety is interfering with their health and energy. Dr. Miller has been suffering from fever.

A. W. Place reports this the best year that our mission in Japan has had. This summer a form of coöperation with the Japanese brethren has been inaugurated. This leaves the final authority what it has been in the past yet it enlists the heartiest interest of the Japanese in the school. "I have been able to take on more work this year so that P. A. Davey can devote all of his time to evangelistic work."

George W. Brown writes from Jubbulpore: "We have just closed the best summer school we have ever had. Our forty mission helpers were in attendance. The school lasted two weeks. The men were interested to the last day, and I think much good was accomplished. This year we had several of them prepare reviews of the chief books that came out in Hindu during the year. This was an excellent feature and I think a profitable one."

Leslie Wolfe reports ten baptisms in the Tagalog Provinces in the month and one hundred and seventy-eight during the missionary year. He reports five others baptized and states that he has conducted two Bible Institutes of five to six days each. There are about fifty in all in attendance. They made a creditable showing in the examinations, and in recognition of their good work were given certificates.

Miss Kate Johnson of Tokyo, Japan, writes: "The work grows in interest every day and we rejoice."

The churches in Linn and Benton counties, Iowa, have just reached the Living-link column, and will in the future support Miss Stella Lewis of Japan. F. E. Smith and Walter M. White of Cedar Rapids, led in the campaign and have brought these churches to a larger interest. The Foreign Society congratulates them upon their splendid service.

Last week a sister in Ohio gave \$800, a direct gift for Foreign Missions. She has given over \$4,000 direct gifts, during this missionary year. There ought to be hundreds of such friends.

Last week Mrs. Miner J. Allen of Akron, Ohio, sent \$300 to apply on the salary of Miss Rose Armbruster, Akita, Japan.

The India Mission writes that there has been a great lack of rain, and several of the missionaries have been sick in consequence. Dr. Miller has been down with fever. G. W. Brown has been suffering from nervous breakdown.

C. E. Robinson and family, who have been living at Sendai, Japan, moved to Fukushima. This is an important city. We have a growing church. This is the home of our "John the Baptist" in Japan. The Tabernacle Church, Columbus, Indiana, W. H. Book, pastor, supports C. E. Robinson.

Dr. Macklin pleads for another medical man to be associated with him in his work in Nankin, China.

Miss Muriel Molland goes to Chuchow, China, to assist in the work. She is a graduate of Wm. Woods College, Fulton, Mo., Professor J. B. Jones, president.

A great report comes from our work in the Philippine Islands for the month of June. Sermons 688; hearers 13,376; baptisms 40; houses visited 264; tracts distributed 2,726; Sunday-school attendance 1,458; marriages 1; funerals 6. Dr. W. N. Lemmon feels greatly encouraged.

F. E. Meigs and family returned to China. They sail on the Steamship "China," October 11 from San Francisco. Miss Nina Palmer, a new missionary goes out from Des Moines with them. She will teach in the school with Miss Emma Lyon.

Miss Lavinia Oldham, for eighteen years missionary in Tokyo, Japan, is now visiting relatives in Kentucky. She has been one of the most faithful and efficient workers we have had in that empire. The long service renders her labors invaluable to the missionary cause in Tokyo.

The last reports indicate that the floods in the Yangtse Valley, China, are exceedingly serious. The crops are destroyed for hundreds of miles. A great many lives have been lost. Famine and pestilence are threatening great districts. Our own mission fields will be sadly affected by this great calamity.

The Volunteer Band of Hiram College give \$500 and will support the medical work at Batang, Tibetan border. H. A. Baker and wife, Hiram graduates, will start for Batang in the middle winter.

News has come of a terrible eruption of the volcano near Karuizawa, Japan. This is the resting place where the missionaries go for vacation during the month of August. Several Japanese were killed, and John Hale, a Presbyterian missionary was killed, and several others injured. These fatal accidents happened to a party of people who were on the mountain to see the sunrise.

Unmet Need

A great year in Home Missions will close September 30. In the length and breadth of the Church of Christ there is not a member to whom American Missions does not appeal. No patriotic citizen can afford to be indifferent to a work so vital and a trust so important as that which attempts to bring the Gospel with its saving power to all the people in the homeland. Doctor Steiner says: "The issues of the Kingdom of God in this generation are with America." At the National Convention in Portland the books of the A. C. M. S. did not close. They will be open for remittances from all departments of the church until September 30. In the vacation period the home board has been

The Gospel of the Kingdom

These lessons in Social Christianity, edited by Josiah Strong, who has done as much as any one to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the two years of their existence.

So wide-spread has been the interest in this line of study that the Publishers of the Bethany Graded Lessons have made arrangements to co-operate with the American Institute of Social Service in supplying the maturer classes of our Sunday Schools with this literature,

Beginning Next October

No one will take exception to the statement that these Lessons on Social Service are the most vital, timely, thought-provoking, reverent and satisfying treatment of the big problems of the social order that have ever been offered to Sunday Schools.

And not the least of their value is that they elicit an interest at once in every one to whom their subject-matter is mentioned. New classes can be easily organized for this study. Old classes can be doubled and trebled! The Lessons fit up close to the every day life of the people.

Published in magazine form and issued monthly. The subscription price—50c a year—makes them less expensive than the usual adult lesson literature.

*Pastors and church leaders who wish to see the work start off in the autumn with zest and inspiration will recognize at once the value of starting these classes in the study of Social Reform.

Send 5c in stamps for a single copy of the magazine. Do it now and begin at once to talk up the new program for the Fall Quarter! Address,

The New Christian Century Company

700 E. 40th St., Chicago.

compelled, in order to pay missionaries and maintain outposts, to borrow thousands of dollars. This was done on faith that the churches will make their regular, annual contributions before the close of the year. The home society needs larger contributions. Its work has never been more fruitful. Our evangelists have brought more than 8,000 souls into the church. Eleven new churches have been organized this year in Montana, alone. They with all others must be fostered. Let churches, Sunday-schools, Christian Endeavors, Aid Societies and individuals make their offerings that the home board, which looks to them for support in their faith and as servants of the brotherhood, may meet the needs of this year. Whatever else may be postponed, whatever else may be neglected, whatever else may be supported, we must contribute to American missions lest we come short of the obligations we owe the Master and our country. I. N. McCASH, Secretary.

A Temperance Contrast

The attitude toward temperance furnishes a sharp contrast between Protestantism and Catholicism in Mexico, says S. G. Inman, missionary at C. Porfirio Diaz. In a recent communication he describes two church social gatherings as follows:

"Last Tuesday the Christian Endeavor Society of the Christian Church of Los Esperanzas, had a Temperance Fiesta in the church. The building was beautifully decorated with flowers and flags, and on the walls hung a dozen temperance mottoes and exhortations. A local orchestra had volunteered its services. Temperance songs, temperance recitations, and a temperance address by the pastor left a profound impression on the large crowd present, who wore proudly the next day the little bows of white ribbon that were given as souvenirs.

"The Saturday following this temperance meeting which left such a deep impression, the Catholic church, headed by its local priest organized what we might call a church fair in the public plaza. The fair was, of course, to make money for the church. Various kinds of booths were opened, but the most popular one was where beer was sold. The crowd was soon turned into a lot of drunken revelers, the priest himself being so drunk that he had to be taken home. A platform had been erected on which the poor people could dance, and the 'better' classes

were admitted by fee to the theater, just across the street, where they had their revelries.

"Do you wonder then, that the people, with such contrasts as this before them, and challenged afresh by the recent political awakening to think on such things, are demanding of Protestant missionaries, as never before, that they will tell them of our religion?"

New York City Notes

A few years ago a "People's Church" was organized in the Borough Park section of Brooklyn, and June 30, 1907 they dedicated a beautiful church home, costing about \$27,000. After a faithful work to establish an evangelical church to meet the need of the community, it was found the work was seriously hindered for lack of fellowship with some church body. The leaders in this work began a careful investigation of the various church bodies to ascertain which they could unite with that would enable them to most effectively fulfill their mission to the community and their obligation to their Lord. Early in July an invitation was received from these brethren to meet with them to consider the teaching and practice of the churches of Christ. After a conference lasting several hours, in which the distinctive position of the Disciples of Christ was fully discussed, this decision was reached,—That it was evidently their duty to seek fellowship and identify themselves with those disciples who were willing to be Christians only. A joint meeting of the committee from the "People's Church" and the Mission Committee of the Disciples Missionary Union of New York City was arranged to meet at the Borough Park Church, Sunday, July 23. As a result of this meeting the following petition was received, signed by the committee of the Peoples' Church: "The First People's Church of Borough Park, Brooklyn, send greetings to the Disciples Missionary Union of New York City.

"After careful consideration for several months, we have definitely decided we can best serve the interest of the church, the cause of Christ and the community in which our church exists, by becoming identified with some religious body. After a long conference with your Superintendent of City Missions, July 9, and a conference with your Mission Committee, July 23, 1911, we believe it to be our duty to seek fellowship

and coöperation with you in the work of establishing the church in this section of Brooklyn.

"We, therefore, in the name of our Master, Jesus Christ, and for his honor and glory, petition you for fellowship and recognition in the work of the church. We pledge ourselves to labor in word and example to establish the church according to the New Testament teaching and coöperate with you, to the extent of our ability, in the support of the ministers of the church."

At the following meeting of the Disciples Missionary Union the petition was accepted and steps taken to organize the Borough Park Christian Church. While this work will need for a year or two the help and direction of our churches, the outlook is bright for a strong, vigorous church in this splendid residential section of Brooklyn.

The services of Fred. S. Nichols, Table Grove, Ill., have been secured to lead this work. Mr. Nichols is already on the field preparing for an aggressive work. We believe he will prove the right man to establish, in this important section, a strong Christian Church, that will be true to Christ and the teaching of his word.

We are fortunate in securing Vernon Stauffer of Angola, Ind. to lead our mission church at Edgewater. Mr. Stauffer will spend this year in taking special work in the university, and also help to build up the cause in this city.

Fred Gordon entered upon his work with the Flatbush Mission Church, Sept. 3, preaching his first sermon, as pastor, at a union service held in the Congregational Church. Mr. Gordon has the complete confidence of the church, at the very start.

Pastor Wittchen resigned from his work at Ridgewood Heights, Aug. 1. He has been an untiring worker. J. W. Brown has been supplying this pulpit since Aug. 1. We had hoped to secure him for this field, but the lure of the west has taken him. Sept. 10 he enters upon his work in Alberta, Can.

The Russian Mission, under Mr. Johnson, continues. The work during the summer has retained a splendid interest. We have been privileged to present Christ to the multitudes in the open-air services. It has been a real pleasure to be a witness for Christ to the seething masses in the crowded section of this city.

JOSEPH KEEVIL,
Supt. of City Missions.

SEPTEMBER IS THE ONE MONTH

Specially Devoted to Offerings for

CHURCH EXTENSION WORK

WHY TAKE THE OFFERING?

1st—To help house homeless brethren; 2nd—Our brotherhood declared in the National Convention of 1888 that a Church Extension Fund was absolutely necessary since the Mission Church can borrow nowhere else and in most instances must borrow to build; 3rd—We should support a work that is our own; 4th—Up-to-date church buildings furnish the basis for all church work and missionary enterprise; 5th—209 appeals for aid to build necessary buildings for missions have come during the past ten months and the Board has answered but 59.

LET NOTHING SET IT ASIDE

The Board begs that the churches will devote themselves during September to offerings for Church Extension. This is only fair since it is the last month of the missionary year and the only month for this offering.

Keep the Offering Going Until Every Church Responds with the Best Collection It can Send, whether Great or Small!

Send all remittances to G. W. MUCKLEY, Cor. Sec'y., 603 New England Bldg., Kansas City, Mo.

OUR ANNUITY FUND

Has built 162 church buildings. Annuity money given to Church Extension erects churches while it earns you an income of 6 per cent. semi-annually and you have no taxes to pay. Write G. W. Muckley, Cor. Sec'y., Kansas City, Mo., for information.

Bethany Graded Lessons

Charles Clayton Morrison, Editor

Now Cover the Entire Sunday-School

As the Bethany Graded Lessons unfold from quarter to quarter it becomes increasingly plain to informed and discerning Sunday-school teachers, superintendents and workers that no private or sectarian publishing house can compete successfully with the great union enterprise supplying these graded lessons to twelve leading denominations.

[The Graded Lessons are approaching completion. The Beginners' and Primary Departments are fully completed. Three of the four Junior grades are complete. Fourth year Junior pupils may use either third year Junior lessons or first year Intermediate. Two of the four Intermediate grades are complete, and these materials may be used for the entire Intermediate Department. For Senior and Adult Departments, Dr. Scott's "Life of Jesus" is provided. Other Adult classes may use Dr. Strong's "The Gospel of the Kingdom."]

The Bethany Lessons surpass all others—absolutely—in every particular in which it is important for lesson helps to excel: In mechanical get-up, in chaste and fascinating art work, in practical adaptableness to the needs of both teacher and pupil, in sound evangelical and scriptural teaching, in rich spiritual insight. Nothing has been left undone that money, intelligence and Christian character could do to make these lessons the acme of excellence for the Sunday School.

EVERY LESSON WRITER IS A RECOGNIZED AUTHORITY IN THE INTERDENOMINATIONAL SUNDAY SCHOOL WORLD!

Demonstration of Christian Unity

Perhaps nothing has been done in modern times to demonstrate so clearly the essential unity of the churches and the possibility of organic union than the successful carrying through of this great enterprise of an interdenominational series of Sunday-school lessons. There has been no serious conflict among the editors representing a dozen denominations, among them Methodists, Presbyterians, Congregationalists and Disciples. If the churches can unite in what they teach their children, who can doubt that co-operation and union is possible at every other point?

The Bethany Lessons thus afford a signal opportunity for the Sunday Schools of the Disciples to promote Christian Union.

THE NEW YEAR BEGINS OCTOBER 1

The Sunday-school calendar is made to conform to the public school calendar. While the graded lessons may be begun at any time, there are obvious advantages in starting at the beginning of the new cycle. Study the following diagram:

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In Fifty-two Lessons

BY DR. LOA
ERMINA
SCOTT.

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The book grew in the actual experience of teaching. From the moment it came from the press it has been in great demand. Another edition is now being prepared for.

It is just the thing for classes of young people of Senior department. But it is equally well adapted to adults.

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SUNDAY SCHOOL GRADES	DEPARTMENTS	APPROXIMATE AGE	PUBLIC SCHOOL GRADE
1st 2nd	Beginners	4 and 5 Years	
1st 2nd 3rd	Primary	6 Years 7 " 8 "	1st 2nd 3rd
1st 2nd 3rd 4th	Junior	9 Years 10 " 11 " 12 "	4th 5th 6th 7th
1st 2nd 3rd 4th	Intermediate	13 Years 14 " 15 " 16 "	8th 1 High 2 " 3 "
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The Gospel of the Kingdom

BY DR.
JOSIAH STRONG

A monthly magazine for adult classes and mature young people who wish to study the great vital problems of Social Christianity.

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